THE PACIFIC

A religious and family paper

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The Unfailing Arm.

LET me lean hard upon the unfailing Arm!
I said, "I will walk on; I fear no harm,
The spark divine within my soul will show
The upward pathway where my feet should go."
But now the heights to which I most aspire
Are lost in clouds, I stumble and I tire.
Let me lean hard!

Let me lean harder yet. That swerveless force
Which speeds the solar systems on their course
Can take, unfelt, the burden of my woe,
Which bears me to the dust and hurts me so;
I thought my strength enough for any fate,
But lo! I sink beneath my sorrow's weight.
Let me lean hard!

—*Ella Wheeler Wilcox.*

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They that won't be counseled can't be helped. If you will not hear Reason, she'll surely rap your knuckles.—Poor Richard.

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 25, 1902

A Ruler's Life a Public Trust.

The palace of the Russian Czar—if reports are true—is more like a prison house than a household of devoted friends. And a royal progress from St. Petersburg to Moscow is attended with all the precautions of a passage through hostile territory. In degree, the same is true as to all European monarchs. Even for the good Queen Victoria, traffic along the railroad lines upon which she rode was suspended during her passage, and every inch of the roadway was carefully patrolled, for security against accident or violence.

A very different state of things has prevailed in our own country. It has been taken for granted that our public officials, being the choice of the people, must be safe among the people, and might freely move about without other precautions than those observed by private individuals. Repeated presidential assassinations have rudely broken up this confidence, and impressed upon all minds the imperative need of caution. No public officer, however pure his character or benign his administration, can presume upon immunity from murderous assaults. More and more rigidly the separating cordon shuts off the person of our chief magistrate from the indiscriminate populace. The extraordinary precautions observed during President Roosevelt's recent tour through the Atlantic States, and his more recent public reception at Oyster Bay, have expressed this growing appreciation of the dangers which dog his steps.

The appalling catastrophe at Lenox, however, has brought into prominence other causes of anxiety, and emphasized other perils as contingent upon presidential tours. So nearly, within a twelve months, has the United States been brought a second time to mourn the loss of its chief magistrate! So ineffectual are shown to be the completest precautions thus far devised to guard our nation from unspeakable loss! It is safe to predict that the lesson will be heeded, and that added protection will henceforth be thrown about lives so precious.

The subject has other bearings. It has been announced that President Roosevelt proposes, in the early spring, to indulge in a lion hunt on the mountains of Colorado. Ought he to do this? Have not the people properly a voice in the matter? Is not a loyally respectful protest against such exposure in order? A keen sportsman, physically strong, fearless, cool, resourceful, and practised in the hunter's craft—no wonder if he eagerly anticipates such a wild adventure with all of its health-giving influences. As little can it be doubted that if his hopes are realized, he will bring back from that mountain trip added vigor and efficiency for the grave responsibilities of his office.

To such suggestions, were he a private individual, or his office limited in its range, no objection could be taken. But Mr. Roosevelt is more than a man; he is the President of the United States. He belongs to the people, even more than to himself, or to his family, during the period of his presidency. Every one of his seventy-five million fellow-citizens has claims upon his life. No man would be readier than he to acknowledge these obligations. But do they not emphasize the demand that in the matter of personal exposure he recognizes these claims, and suffer his freedom to be restricted? We believe this to be so. We trust that he himself—especially since his recent providential escape—will recognize its bearing upon his conduct.

Doubtless some measure of personal exposure is justifiable. People, e. g., must be trusted. The President of the United States cannot withdraw himself into the seclusion of the Sultan of Turkey. He must go beyond what in Russia, or even in England, might be thought fitting. Other dangers must be encountered. As King Humbert remarked, "It's a part of the business." And nobly did he carry out his principle when he walked the wards of the hospitals of Naples and carried cheer to their cholera-stricken victims. We would not have our President less unselfishly brave. We would rather gladly give him up to any such sacrificial service. Be we draw the line between necessary and needless exposure. We distinguish between a pardonable risk in the individual and culpable negligence in the trustee. Thousands of lives were uselessly sacrificed during the early years of our Civil War, by officers personally brave, who had not appreciated their official responsibility for caution, nor realized that the avoidance of danger and protection of life may demand and evince a more genuine courage than the most spectacular exploit. The comment upon one such exhibition of reckless daring is widely applicable—"grand, but it isn't war!"

The Pious Fund Case Before the Arbitrators.

The International Court of Arbitration, provided for by the Conference of The Hague, is now in session. The parties concerned are the United States, as representing the Catholic church vs. the Republic of Mexico. The case to be arbitrated grows out of gifts made over two hundred years ago (1697) by charitable persons for establishing and supporting Roman Catholic missions in California. This fund, which is known as the "Pious Fund," was committed as a trust to the Society of Jesus. By them it was administered until A. D. 1767, when, by order of the Spanish Crown, members of that Society were expelled from Mexico and California. Thenceforward, until Mexican independence was achieved, this fund was expended through a commission appointed by the Spanish government for the purpose. From that date (1824) until the year 1848 the trusteeship was vested in the young republic. But with the cession of Upper California to the United States, Mexico claimed that its responsibilities for the support of California missions ceased; and that consequently payments on this fund should also cease. To this interpretation the Catholic prelates of California objected, and pressed their suit with such force that in 1868 a mixed commission, representing the United States and Mexico, with the British minister as umpire, was convened to consider the matter. As the result, the income from the fund was apportioned equally between the Catholic church in Upper and Lower California. That award, so far as related to arrears of interest (nearly one million dollars) was accepted by Mexico, and the amount paid over in full. But the umpire also decided that yearly payments, on the same basis, should continue to be paid to the Catholic church in the State of California. To this the Mexican authorities demurred, on the ground that the commission had to do only with the past. Consistently with this that government, since then, has steadily refused to make any payments. But the Catholics of California have at last induced the United States government to assume their case, and the recent Pan-American Conference to recommend its submission to the International tribunal for settlement. Both governments agreeing to this, the matter has now come up for final adjudication.

This tribunal, be it observed, is not a simple joint commission, embracing only the U. S. and Mexico. It is a court of judges, selected from the twenty-four nations embraced in the compact. In this court and for this case the United States will be represented by Sir Edward Fry of England and Dr. F. de Martins of Russia. Mexico selects Senor Chelli (Italy) and Dr. Lohman (Holland). These distinguished jurists, with a fifth, to be selected by themselves, will constitute the court for adjudicating this case.

It is a most impressive and significant event. It marks the introduction of a new agency into international affairs. In its principle, and as applied to our own domestic affairs, it has for many years been represented in the Supreme Court of the United States, but never till now has it embraced international affairs within its scope. Arbitration proceedings between nations have been not uncommon. In all such cases, however, the commisison was created for a specific service; and when that service had been rendered it lapsed by the very law which created it. But here is a permanent Court of Appeal, a tribunal recognized by the contracting nations as supreme, to which they agree to submit their differences, always ready to respond to whatever call may be made upon it. This is the first case. But it will be followed by others. It is as sure to make its way as civilization is to advance. Once fairly in operation, its benefits will be too many and too obvious to allow of its decadence. It is the expression of the world's best thought and judgment. The nations will not stultify themselves by going back upon this record. It is the morning star of a new day. It brands war as the height of unreason. Controversies, which hitherto could be settled only by the arbitrament of war, will, hereafter, in increasing numbers, be settled by the tribunal of peace. It will enlist the public sentiment of the world in favor of peaceful methods. The latter-day glory is distinctly brought nearer as looked at through this glass. It is a long step toward that "Parliament of man, the Federation of the World," to which eager eyes have long been turning.

The Bystander.

The Passion for a New Remedy.

That there is a revolt going on against established standards in political economy, medicine, education and religion is quite apparent to any observer of current thought. The multiplication of new things is alarming. We are having, e. g., a deluge of Orientalism, which finds expression in all sorts of Eastern pagan ideas about God, mind and matter, so that the air is full of "vibrations" and occult phenomena. The personality of God is meeting opposition in the subtle ideas of force, mental and Christian science, in principles, powers and principalities.

This tendency has been peculiarly apparent since the World's Parliament of Religions.

There is as much reaction against medical science as there is against religious systems. Perhaps there are more fads about health than anything else. The man who tinkers with his body with these new tools becomes a kind of crank on the matter of health—diet, foods, exercise and treatment. All sorts of remedies are floating around in the attempt to stay the laws of sickness, and the fact of death. We are told to exercise and not to exercise, to eat and not to eat breakfast, to eat meat and not to eat meat, to do this and not to do this, to take this or that form of physical exercise. The Bystander knows many people who have grown daft over these injunctions, but he contents himself with eating what his stomach craves when he can get it, of drinking when thirsty, and eating when hungry. He still believes that this is the proper thing to do. The old-fashioned rules of education are being set aside for many new methods now in vogue, but the Bystander confesses that he still respects some of these old principles which used to be taught when he was a boy. He advises his readers not to spend their lives in experimenting. All true development, whether spiritual, mental, or physical, is reached by the adherence to certain fundamental principles and by hard work. No scheme has yet been devised to do away either with common sense or hard work. We must follow both. He would not conclude that these things leave no virtue in them. Many are helpful. In a round of calls the other day the happiest person he met was a believer in mental or some other kind of science. At the same time this quest for the fabled fountain of perpetual youth and happiness is a waste of time, and produces a false state of mind, and thousands of people are being alienated from the truths which time has demonstrated to be useful and safe.

A Letter by Dr. Stebbins.

Dr. Horatio Stebbins, for many years the eminent minister of the First Unitarian church, San Francisco,

wrote a remarkable letter some months ago to Mr. Rolla V. Watt, a Methodist layman, in which he defended Methodism against the charge that it is declining. This letter reveals the fine spirit of this Christian man, describes the history and defines the genius of Methodism. It closes with these words: "I'm inclined to think, my dear sir, that Methodism is not dead, nor has it lost its energy. It has only changed its methods, but it is still Methodism, a way of doing it that has divine sanction, that keeps time with the progress of the mind of man."

Blessed is the man who can see his neighbor's crops grow, and who rejoices in their growth. If we had more such men of noble and fraternal spirit, we would have less sectarian animosity and religious bigotry.

"Probably there never has been," he writes, "a scheme of religious propagandism devised, so influential, so adapted to the common want of the time that could make meager equipment go so far as the itinerant system of the ministry." After all, a man never quite escapes the influences of his early life. "My early associations," says Dr. Stebbins, "were with Methodism, my religious education as a child was in Methodism, in the midst of its customs, its annual revivals, camp-meetings, songs and prayers."

The Bystander refers to this unique letter originally published in the San Francisco Call in order to show the generous and gracious mind of Dr. Stebbins.

The Case of Dr. Beet.

Dr. Joseph Beet, principal of Richmond Wesleyan College, has been tried by the Wesleyan Conference in Manchester, England, for expressing a reluctance to believe in the "endless suffering of the lost," and in the "inherent immortality of every individual." The decision of his brethren has created a very unfavorable impression. They did not banish him, nor burn him, but decided to keep him in theological bonds he has promised to be good, i. e., not to repeat his beliefs, and on this assurance is permitted to resume his duties. There are two things in this episode which puzzle the Bystander, the action of the Conference, and the submission of Dr. Beet to such silencing. No man can very well keep his self-respect under such conditions, and no self-respecting student would sit at the feet of such a teacher. As to the action of the Conference, it is enough to say that, regardless of the truth or falsity of the things tangent, such action is contrary to religious freedom, and personal liberty. Either Dr. Beet's views are or are not of enough importance to banish him from Methodism, but the church took a middle ground, and imposed upon him the sentence of silence. Silence is worse than heresy. It is a crime against manhood, and an enemy of honest conviction. In the shadow of such "findings" by the Wesleyan Conference, the Church of Christ everywhere must keep silent—for a time—upon the subject of liberty in religion. Dr. Beet's books on "The Last Things" and "The Immortality of the Soul" are splendid contributions to the literature of the New Testament eschatology. To silence such a man without answering his arguments, or proving him in error or without showing that his views are quite out of harmony with the convictions of the Wesleyan pulpit, is like nailing down the pedals of an organ, or plugging up a silver trumpet. It is of interest to know that Hugh Price Hughes of the West London Mission, speaking for a large number of Wesleyan divines, including the British Weekly, strongly denounced the action of the Conference and defended Dr. Beet. Without entering into the theological facts of the case, the Bystander is moved to remark that there is a growing hesitation on the part of many thoughtful men to accept unreservedly the belief in "the endless suffering of the lost" and "inherent immortality of every individual." This is the doctrine of conditional immortality—a doctrine which links the two together. The belief in the annihilation of the incorrigibly wicked has made great progress in our country during recent years. The Bystander is not arguing for the faith, but simply stating a fact which goes to show that Dr. Beet has said nothing that would raise ecclesiastical objection in any denomination in the United States.

What Does The Community Owe To The Church?

BY J. A. CRUZAN.

(A paper read before the Bay Association and published at the request of that body.)

What does the community owe to the Church? That depends entirely upon the Church. There are Churches and Churches: to some of them the community owes very little. If the Church is a mere sponge, taking in all that comes its way and giving out nothing; if it merely exists, having no life in itself, no vital connection with Him who said, "I am the life;" if it is a mere social club masquerading in churchly robes; if it keeps its eyes so intently fixed on the other world that it overlooks the needs of the world in which it is planted; if it is so engrossed in dreams of the life which is to come that it forgets the life that now is; if it is looking so eagerly for St. John's four-square city with golden streets to be let down out of the heavens that it does nothing for the city with asphalt pavements in which its building stands, and allows that city to be ruled by bosses, and its rotten pavements to be laid by men who pay tribute to those bosses; if it timidly follows but never leads in movements for civil and social betterment; if it sits on its corner, hat in hand incessantly repeating the cry of the horse leech, "Give! give! give!" if it cares more for creeds and dogmas than it does for the truth; if it keeps in its pulpit a man "whose strength it is to sit still" and who thinks scientists and higher critics are of the devil, and have been set by their master to undermine the foundations of Christianity; if sectarian pride has thrust it into a community where it is not needed, then all the community owes such a Church is a speedy death and a decent burial. But if the Church is a true Church, a body of redeemed men and women gathered about Jesus and loyal to Him; if there goes out from it into the community life, power, inspiration; if the Church believes in the Fatherhood of God and the Brotherhood of Man and the members live this belief; if it believes that the kingdom of heaven which Jesus came to establish does not lie beyond the clouds and that a man need not die before he enters it, but that it is a "kingdom within them" to be made real here and now; if pastor and people are striving to make the community in which the Church is planted a part of that kingdom by turning men from sin to righteousness, and by giving it honest government, pure air, and clean water; if it comes to the fore as a power in every movement for communal and social betterment; if its pulpit stands "square to all the winds that blow" and seeks for truth as the one pearl of great price; if it was born of the spiritual needs of the community, and gives to that people the bread of life and fits men for "the life that now is" as well as for the life that is to come; if it has in its pulpit a man who knows the way of life and walks in it daily and so is able to lead others in that way,

then the community owes such a Church a great deal. What are some of the items in this debt?

1. The true Church has a right to expect from the community that it be well housed. The church building ought to be the best in the parish. The best taste of that community should be expressed in its architecture, its adornment and its furnishing. The first citizens of a community ought not to live contentedly in ceiled houses surrounded by beautiful grounds, while God's house is a barn, whose grounds, if it have any, are a neglected and howling wilderness. The community ought to take pride in the building which expresses its love for God and His Church. Not the high school building, nor the courthouse, nor the jail, but the church ought to be the building first pointed out to the stranger.

And the house of God should not be built for show but for use—for use not one day in the week but for seven days. The day is coming when Christians will awake to the criminal waste of putting thousands of dollars of the Lord's money into a house, and then keping that house unlighted and every door securely locked five or six days in each week. The doors of the church, like the doors of the saloon and the deadfall, should be always open. The church should be a hive without a drone in it. The Church should do for young men all that the Young Men's Christian Associations are now doing, and do it better. It ought to do for the young and old of both sexes what the multitudinous societies, guilds, lodges and clubs are now doing. "But all that will take money and a great deal of it." Yes, therefore

2. The community owes every real, live working Church a full treasury. However generous the community may be it will get back from the Church much more than it gives. As a trainer of the children and the young, as an inspirer of noble living, as a conserver of public morals, and as the center of the noblest, purest and highest life in the community, money given a Church pays compound interest. In the prevention of crime a Church is worth more than a jail, an earnest pastor more than a police judge and a score of Sunday-school teachers more than an equal number of policemen.

And this golden stream should flow into the treasury spontaneously. It should be paid as a debt, not thrown grudgingly as a gratuity to a beggar. The Church should not be compelled to resort to oyster suppers, pink teas, auctions, grab bags, lotteries and "sock socials" to raise money. The Church ought not to be driven to the necessity of sending its Sunday-school children through the streets to peddle tickets for lectures, concerts and all kinds of shows. The Church ought not to compel those noble women "who labor with us in the Lord" to leave that high and holy work, and make them slave for weeks making aprons, quilts, tidies, cushions, slippers, fancy work and what-not for a fair, at which their husbands, brothers, and neighbors are expected to pay two prices for things they do not want. The Church ought not to shut its faithful Marthas into hot, stuffy kitchens and "cumber them with much serving" at socials lawn parties and New England dinners, in order that it may pay its bills. The community which compels a genuine Church to make its "Father's house a house of merchandise" in order to raise money to keep its doors open, ought to feel the Master's whip of small cords laid vigorously across its corporate back. The laborer is worthy of his hire. The live, working Church has a right to look to the community for abundant means to carry on its work and that without begging for it, or going into the restaurant, concert or show business to secure it.

3. The community owes the Church full pews. A beautiful church building is a delight, a full treasury is a great comfort, but full pews are an abiding joy.

There are some Churches whose pews are empty because they ought to be: Churches that are so busy tithing the mint of doctrine and the anise of ceremony and the cummin of forms that they pass over the weightier matters of righteous living and honest dealing. There are Churches at whose altars "leading men" pray on Sunday that they may the more successfully prey upon their fellows the remainder of the week. There are pulpits which give to the people who come asking for the bread of life, the stones of dogma, or sectarianism or sensationalism. There are other pulpits wherein stand men facing backward, who spend their time trying to put twentieth century gospel wine into old, patched seventeenth century wine-skins. Is it any marvel that the people turn away from such Churches? or that such pulpits face empty pews? But there are Churches whose members translate their faith into a pure, holy, righteous life, and who demand that the man who stands in their pulpit shall tell them how to do it; there are ministers who face the present and future with a Gospel fitted to the wants and the soul-hunger of the men and women of our lightning-shod century. The community owes to such Churches full pews, and to such ministers a glad, willing hearing. Generally the community in which such a Church is planted, or such a minister speaks recognizes this obligation. The pews of such a Church are full; the minister who feeds his people finds plenty of people eager for food. The John the Baptist of the twentieth century who has a message and whose own soul is aflame, will find the multitude thronging to hear him, even if he speaks in a wilderness, as did John the Baptist in the first century.

4. We read in the book of Acts of a certain community in which Paul organized a Church, that the people "first of all gave themselves to the Lord." That is the great want of every Church—not better buildings, or more money, or more hearers of the Gospel—but the people themselves. The community owes to the Church its best brawn, brain, heart, in order that the Gospel may be carried into every home and pressed upon every heart; that the children may be taught the Word of God and the way of life by trained teachers; that the sick may be ministered unto; that the sorrowing may be comforted; that the poor may be helped to rise out of their poverty into self-respecting independence; that good government and civic righteousness may take the place of rings, bosses and jobbery; that God's kingdom may come on earth, that part of the earth where that community lives, and His will be done, in that city even as it is done in heaven—in order that the Church may do all this for the community the people must give themselves to the Church. The pastor alone cannot do this work. Even if he has a few Aarons and Hurs to hold up his hands and a faithful band of women to aid him, the full work of the Church cannot be done unless the people of that community recognize this highest obligation and give themselves to God and to His Church.

Railroad certificates entitling those attending meeting of General Association of California to one and one-third rates, will be given on application by Southern Pacific local agents at the time the tickets are bought, the same as by Santa Fe and California Northwestern railroads. This is to correct a statement made by the Registrar in last week's Pacific. Unless fifty certificates are used on Southern Pacific and Santa Fe routes the special rates will not be given by them. H. E. J.

Education Extension.

BY ARTHUR A. MACURDA.

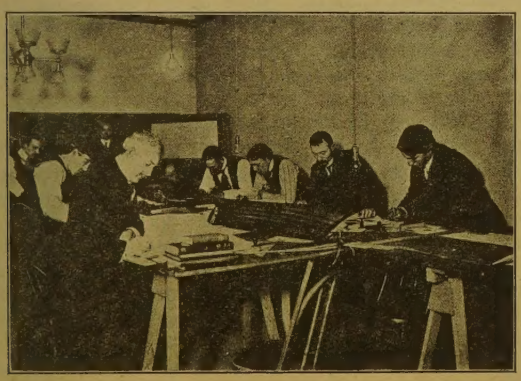
No country in the world has so consistently aimed at an ideal of general education as the United States of America. The next building after the meeting house of the Pilgrim Fathers, was a schoolhouse. Nowhere has

Assaying.

the State supported educational institutions with the generosity displayed by the various commonwealths of our country. It is but natural therefore, that America should be in the forefront of advanced educational movements.

Along with university extension lectures, school extension societies and private institutions of learning, there is a new educational movement still in its infancy, but destined to be influential in its effect upon the education of our young men. In an editorial last week, the Boston Transcript said, "Few people outside of those immediately interested, realize the growth and extent of the educational work carried on by the Young Men's Christian Association, amounting, as a matter of fact, to the functions of a national university of practical teaching with its branches in every city in the country."

The work of the Young Men's Christian Association along religious, social and physical lines, is probably well known to most people. Its educational work, as far as systematic and organized activity is concerned, is but nine years old. A few associations had evening classes previous to the year 1893. In that year the In-

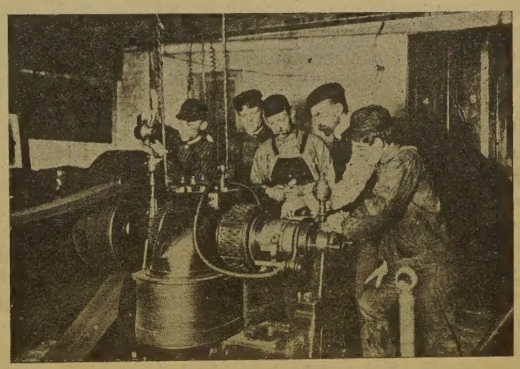


Naval Architecture

ternational Committee organized an educational department. Standard examinations prepared by the foremost authorities in the respective studies were sent out from New York to as many associations as were willing to participate in such a movement in 1896. Twenty-five associations thus availed themselves of the help afforded by such examinations. Last year one hundred and forty-seven associations participated in them. To show the present status of this work a few figures will be helpful. In 1892, 345 American associations reported class work, with 29,132 different students enrolled. That this work is appreciated is evidenced by the percentage of attendance for the entire country at the remarkable figure of 82. About $200,000 was expended upon this work last year by the associations. Nearly 1,500 examination papers were past by the international examiners.

On the Pacific Coast this work has developed with no less speed than in other parts of the country. At Portland, Los Angeles, and San Francisco, extensive work is being carried on in the educational department of the associations. Many smaller associations are doing proportionately good work when the size of their fields is taken into consideration. The work naturally must supply the demands made by the young men themselves. It is not laid down by any body of savants according to their ideas of what is best for young men, but the classes are established in direct response to the immediate needs of young men, most of whom are already engaged in earning their living.

Commercial studies receive the most attention, but



Engineering.

scientific and industrial lines are coming into greater and greater prominence with every year. Another important branch of the work is along the line of good citizenship. The extent and variety of the work is perhaps most distinctively shown by quoting the list of studies presented by the San Francisco Association for the ensuing year: Algebra, Anglo-American History, Architectural Drawing, Arithmetic, Assaying, Book-keeping, Civil Government, Civil Service Preparation, Commercial Geography, Commercial Law, Electrical Engineering, Electricity, Elocution, English, Freehand Drawing, French, Geometry, German Mechanical Drawing Music, Naval Architecture, Penmanship, Physics, Physiology, Political Science, Social Economics, Spanish, Steam Engineering, Stenography and Typing. In Boston, Cincinnati and San Francisco, Evening Law Schools are maintained where complete and thorough legal training is received by the young men who undertake the work. In New York, Chicago and San Francisco, a Day Commercial School for men is carried where students not only receive the business training desired, but are thrown under the influence of Christian men, are associated with a chosen class of fellow-members, have access to all of the health-giving and social

advantages of the Association's work, and are influenced in the most natural way toward a reasonable and manly Christian life. In many of the associations a large educational work for boys is carried on. Vacation schools, where pupils from the public schools may make up deficiencies or advance more rapidly than otherwise, have been conducted by several associations. At Portland, manual training courses for public school boys are a feature of the work, being the only place in that city where such training can be obtained. At San Francisco, the latest development is the establishment of a modified form of correspondence instruction. Young men at a distance from associations throughout the State of California may become correspondence members of the San Francisco Association and receive instruction by mail in many of the subjects offered in the San Francisco institution.

Not only through class work does the association attempt to aid the individual development of young men, but through the medium of debating societies, congresses, practical talks and lectures, reading rooms and libraries does it extend its influence in this direction. The story of increase in development of all these agencies within the last ten years reads almost like a romance or fairy tale and is an indication of the practical way in which the association is supplying actual needs. The appreciation of the work comes from various sources. Young men themselves by their attendance, their enthusiasm and their success mark its value to them. The recognition of its certificates by one hundred and twelve different universities and colleges of the United States shows the esteem in which its work is held by existing educational institutions, and is an evidence of the sound basis upon which it is being carried on. The endowment of several association schools by wealthy men and women, in order that their efficiency may be developed to the highest extent is the third evidence of appreciation, and it is fair to assume that the future will see many of these schools well equipped as thoroughly as any institution of learning with the appliances necessary for the instruction of young men, and with instructors specially trained to help young men at the hours and season which they themselves shall determine, so that their daily wage-earning may not be interfered with. The future of this work is of untold possibilities, and the nation may well devote more attention to this work for its younger citizens.

San Francisco.

Pacific Seminary Lecture Course.

On Monday, October 13th, Professor Starbuck of Stanford University will begin a course of lectures on "The Psychology of Religion." The first will be on "The Growth Conception of Religion—Its Origin, Definition, Method of Growth and Future"; the second, on "The Psychology of Religion—Its Scope, Methods and Problems." Under "The Nature and Content of Religion" he will consider the following subjects: "Religion as an Instinct," "Psychological Interpretation of Its Method of Development," "Instincts Originally Non-Religious Which Feed the Religious Instinct," "Religion as Spontaneous, Rationalized Will," "The Emotional Content of Religion," "The Place of the Rational Function in Religion."

Under "Growth of Religion in the Individual," the subjects will be. "The Religion of Childhood," "The Religious Phenomena of Youth," "The Central Fact in the Variety of Adolescent Experiences—the Birth of a Spiritual Self," "The Religious Education of Young Men and Women," "The Religion of Adult Life."

Under "The Conditions Underlying the Variety of Religious Experience," Prof. Starbuck will speak on "Temperament," and on "Man and Women Compared."

Under "Special Phases of Religious Development," "Conversion," "Sanctification," "Religious Fads," "The Naturalness of Religious Phenomena," and "The Supernatural Element in Religion" will be considered.

Many of the Seminary alumni and other ministers are arranging to attend these lectures. They are not popular lectures and are not for the general public. But any one desiring to get the benefit of them could, in all probability, make arrangements therefor by addressing Prof. Nash of the Seminary. Invitations offering such privileges have been sent to all Congregational ministers hereabout.

Fifteenth Annual Meeting of Women's Home Missionary Union of Northern California.

MRS. W. H. SCUDDER.

The First Congregational Church, Oakland, stood with open doors of welcome for the women who gathered there the cold, windy Thursday, September 18th, but the interest in the annual meeting would not allow any to stay at home unless claimed by duty or illness. Our President, Mrs. F. B. Perkins, opened the morning session by a brief devotional service, and alluded to the illness of the Recording Secretary, Mrs. Ferrier, and of Mrs. Addison, who were remembered in prayer by several of the women present. Hymn 282 was a climax to Mrs. Perkins' prayer, as it voiced as Tennyson only can, the aspiration of the human heart, and consecration to the Master's service, and all hearts echoed the sentiment to abide cheerfully all through this coming year by the Father's will.

The business meeting was opened by Mrs. Heisen reading Mrs. Ferrier's fine report for the year. The work of the H. M. U., in contrast to other societies, had not been done by parades, or illuminations, or pomp, but quietly, almost in a corner, and yet faithfulness, increased interest and deeper devotion had charactized it all through the year. The quarterly meetings convened regularly, and each was an inspiration. The January meeting, in First Church, San Francisco, received its uplift from Mrs. Caswell-Broad. At San Mateo, in April, the meeting was one of interest and enthusiasm, of which not a little was due to the welcome given by the San Mateo Church. June gave one of her "rare days" for the meeting in Fruitvale, and Supt. Harrison with his report of the annual H. M. Society meeting at Syracuse, New York, and the Cadet Corps of Fruitvale Church have made the gathering memorable.

The Union rejoices in having some part in the success of the first year of self-support of the H. M. S., for it has helped to make the devoted missionaries happy with promptly paid salaries and yet report a treasury not wholly depleted. Besides this, Dr. Pond has had assistance in his Chinese work, and the Building Society has shared with us, as well as the S. S. & P. S. We are thankful to be able "to lend a hand" in all directions that enable his servants to seek first the Kingdom of Heaven. The faithful Treasurer, Mrs. J. M. Haven, touched upon the financial work in "Figures on the Dial," a paper worthy a separate report.

If we look at what the H. M. U. is giving now to what it did the first year of its organization, 1887, $51.75 seems very small against $1,996.54 for 1902, but when we consider the number of the auxiliaries, the number of the churches, and the prosperity of our State, it is not as tremendous a gain as it sounds. Then, too, we must

recollect that we have fallen short this year about $2.75 and to their credit be it said it is not due to the remissness of the smaller churches, they have given nobly, but the ones of large membership have not done so well, and the work of the H. M. U. is crippled just that much. P. D. Armour once said he was more of a paying Christian than a praying one, but we of the H. M. U. have to be both or this magnificent work of saving our State for Christ must languish while it is the day of great things. The touch of the work of the little children was brought by Miss Piper, as she presented the report of the Cradle Roll. Her faithfulness showed in the increase in one year from 30 members to 63 and the money received from mite boxes has been over $14 and from membership fees, $43. One of the precious children is little Elena, the child of Madam Tsilka, born while her mother shared the captivity of Miss Stone, in Macedonia and her picture, in the native swaddling clothes attracted much attention. A message from Mrs. W. W. Scudder of Washington brought her, and her little Faith, very near the old friends, who still miss her. It was fitting to intensify the power of a little child's leading by prayer and Mrs. Lucas gathered all the laurels to the Master, not forgetting the little one across the sea.

Mrs. C. S. Nash, who is superintendent of the Box Work, is always listened to with interest as her plans are most practical, not only for helping the missionaries with what they need, but for stimulating the churches to supply these wants, and there should be no reason why her ideas should not be carried out. Because a church is small, or receiving H. M. aid, is no excuse for not having a hand in helping some one in a like position and as all societies unite in working under her suggestion, the needs of the families can be met, and every society have some space in the boxes which so ease the hardships of Home Missionary life. Mrs. Nash also spoke for Mrs. Thomas Addison, whose illness prevented her presence, stating that the calls for literature had not been many and new literature was needed which Mrs. Perkins assured was en route and all societies could be supplied by applying to Mrs. Thomas Addison, Berkeley. All felt so thoroughly welcome to the First Church that they could respond heartily to Miss McClees' cordial and graceful welcome to all the Church could offer and Mrs. Scudder's response was voicing what every face expressed.

It was most appropriate at this Fifteenth Annual Meeting that word should come from former Presidents. Mrs. John K. McLean, the first President, sent her message and knew the H. M. U. "had been under the management of the best and wisest women, who give not only sage counsel but themselves in individual work." All listened to the greeting from the venerated Mrs. Merritt, written as she waits, feeling "how gently the Lord is handing me down the steeps of life" * * * "And for you, dear sisters, who are still in the full vigor of life with work to do, be thankful for the work, especially in this organization, which gives you part in the highest and noblest work ever given to mortals, that of helping forward God's kingdom on earth." Mrs. E. S. Williams was with us, and to see her was joy enough and she could say very little beyond how deeply her heart was in the work, and how she loved it and all who had stood by her during the years of her office. All echoed her tender words, and many would have liked to make some demonstration of the affection with which all regard her.

The "Yesterday" of Mrs. W. L. F. Eastman, so long Recording Secretary, deserves a column by itself, so full, so interesting, so accurate is it as she surveyed the work of fifteen years. Truly beginning as a day of small things, to mount up, year by year, to a Union strong and aggressive. Mrs. E. S. Williams and her Associational Secretaries spoke of the work of "Today." Mrs. Williams gave a beautiful illustration of the rose bush she saw blooming while all else was burned and brown. But the rose stood near a Tank House, and each one who drank, cast surplus water upon the plant, thus making a "thing of beauty" in a dusty plain. So we, by giving of our abundance of means, health, talents, can make some hamlet happier for Christ, some home cheered by practical aid, some worker heartened by our sympathy.

Mrs. Rader of San Francisco Association urged a live woman be sent to the small churches to inspire them. Mrs. Greeley of the Bay Association felt the interested workers must come nearer the church societies, "mother" them into lines of greater usefulness. Mrs. Haven of Upper Bay Association feared it was not thoroughly organized and so the work was hindered.

Luncheon now claimed attention and a delightful hour was spent at the tables and socially.

The afternoon session was opened by our President and after the devotional services the report of Nominating Committee was handed in and the Board of Directors and the officers unanimously elected.

As Mrs. Perkins received her assistants for the coming year, she made the reception most impressive by laying upon each in the most appropriate of Scripture selections, the importance of their duties, closing with a prayer, heart-reaching in its simplicity.

The "Tomorrow" by Mrs. Lucas of Pacific Grove was a forward and aggressive allegory founded upon the promise of the future from the results of the past.

Mr. T. C. Ament spoke of "Our Neighbors" instead of Mrs. Edwards. He has been a missionary to the Indians of Plumas Co. for ten years, and so was fully prepared upon the Indian question. Many laws made to benefit the Indians react for the benefit of the whites and crowding out the poor natives is to be praised, not deprecated. In one county a school house was built from the educational fund allowed the Indians, but as no Indian child is permitted to attend school on account of the sanitary conditions of the tepees, the schoolhouse is used by the white children. Indians are unresponsive, and hard to interest, though there is much in them worth cultivating and when they realize the benefits of civilization they are eager to improve along all lines. In one school Indian children walked four miles barefooted through snow, with acorn mush for breakfast, and one cold potato for lunch. The liquor traffic is the great wrong and the young people needed to be trained in temperance. Rev. C. R. Brown spoke "The Larger Missionary Interest."

1. The Problem of getting men to send to the H. M. fields. Ten fields in California awaiting men today.

2. Not enough men in preparation. Great decrease of men in all the seminaries.

3. Mothers must turn sons toward this, causing them to feel the needs in the ministry. Formerly the best talent thronged the profession, today the men are too few.

Mrs. Alden (Pansy), the last speaker, was one of those kept by illness, but before the gathering could realize their disappointment, Mrs. Perkins introduced, unexpectedly, Mrs. Speers, who had worked for a year in Humboldt county, and could lay the needs of the field upon the hearts of the listeners. There is no H. M. U. work done, though the field is promising. Mr. and Mrs. Speers had four parishes in their charge, in one the larg-

est lumber mill in the world, and many of the men flocked to the services. With leaders the fields are promising, but until the people are trained to do their share, the work is both hard and discouraging.

This brought the meeting to a close, Mr. Speers pronouncing the benediction. It was of unusual interest, of spiritual depth, of progressive spirit, and every one felt a deeper consecration from the earnest spirit of the day.

Acorns from Three Oaks.

ALOHA.

A Pleasant Outing Place.

"Swetnam's," about eighteen miles down the Coast from Pacific Grove. Friends had told me of it and it more than verified their statements. But I must moderate my enthusiasm lest you going there on a grey day, or when the trout do not bite, are disappointed. The house is the largest and finest log-house I ever saw. The beds are clean, sweet and restful. The table is a wholesome farmer's board. The family are healthy, happy, genial. If you enjoy the place, they enjoy you. Abundant fuel is heaped on the blazing hearth in the large sitting-room at evening, while chess and other games go on and fishing yarns are spun.

The trout are not like the monsters of Crater or Klamath Lakes, but the "speckled beauties" of a hand-length. The big farm has a trout stream of its own. From the rocks at the foot of the pasture sea-fish can be taken—bass, sea-trout, pout and a variety of others. Bait with the tough muscle worms. Watch the ninth waves or you'll get splashed. The bears are all gone. But mountain lions, wild cats, deer, squirrels, and quail remain. Oregon and Washington are better hunting country, but this is nearer. A stage will take you from Monterey in a few hours, on Mondays, Wednesdays and Fridays. I do not know stage fare. The fare at this pleasant, home-like place is a dollar a day. They do not want everybody. But they let me tell you that Pacific folks are welcome.

Pacific Grove Attractions.

The beautiful Grove becomes more interesting every year. Is there another village street in Northern California quite so attractive as Lighthouse avenue? What a service the Methodist church has rendered families who want a clean retreat in shutting out saloons from this sweet sea-side resort!

The Southern Pacific trains are ideally comfortable and frequent. The democratic folk at the Grove have as good service as the aristocratic people at Del Monte. On the trains cityward they have first chance for seats. The safe cove and beautiful beaches were never so well patronized. Never have so many people enjoyed the rides and drives and the Chautauqua, too, as this year. This means that men have had money to give their dear ones an outing, and that more and more of them have appreciated a clean, Christian and quiet community. If one has sore eyes and a melancholy liver, let him take a look at the jolly bathers in the surf and the armies of lively kids digging up the sands. If only Eastern folks knew of the charming climate and the safe Grove they would avail themselves of the cheap rates of transportation and winter there. No one asked me to write this. I cannot keep back the testimony when I visit this gem of our Coast watering-places. They tell me I will talk and write stronger yet when I have looked at the bottom of the sea through the glass-bottomed boats. Methinks it must be the same fascinating sea-floor I have seen gazing over the sides of the boats "He hath made all things beautiful in their season." Do I forget lovely Saratoga because my heart beats warm towards Pacific Grove? Nay, verily; Saratoga for inland valley; Pacific Grove for seashore. "He giveth us all things richly to enjoy."

The Bishop and the Conference.

It fell to me to carry the greetings of the Congregationalists of Northern California to the Methodist Conference. Having thought a few thoughts, and shined my shoes with Methodist blacking, and touched the magnetic Bishop who preached one sermon of two hours and had spoken to the nation from McKinley's open grave, and had come from Minneapolis, I stood a trembling Pilgrim dip among the shining lights of Methodism. My! but it is a tumultuous experience! Statistics? Not any! As soon think of casting sprays of trailing arbutus into a California poppy-field. It was a great Conference. God gave the Bishop souls for his evangelistic force and faith. More than twenty thousand dollars were raised toward the hundred thousand dollar fund for Pacific University. Dr. McClish's face shines with the glow of hope as he starts out on his triumphing canvas for the rest of it. What a schooling of hope for the push and effort of life young students set who see their Alma Mater work and win a worthy way. I was appointed to return to "Three Oaks," and be "busy here and there" as I can. Preached my first sermon of the new Conference year at the Methodist church in Saratoga, giving the worthy young Pastor Peterson a Sunday for rest at the charming Grove. What hustlers these Methodists are!

As I may not be able to report at Petaluma, let me say that the ever-courteous Dr. E. R. Dille prepared, presented and carried a cordial resolution of response to your delegates' fraternal mission.

Dear Uncle Jim.

Our Methodist brethren seemed to relish a little war picture which introduced the first Methodist I ever met officially—the first of that creed I remember to have learned to love.

In the early winter of 1862 the A. M. A. sent us to St. Helena Island, South Carolina, to preach to twelve hundred slave refugees from Edisto Island. Entering the little Episcopal church from which the proud masters had run away, I saw Uncle Jim swaying excitedly, and singing vociferously with several seats full of his followers,

"If Satan rack me up and down,
I'll live and die a Methodist."

Just that for a dozen verses. But Baptist Caesar and his benches of followers were still as if frozen. Proud old smart Campbell, with his adherents, was as stiff as you would expect staunch Presbyterians to be under such excitement. It was a critical moment for a young theologue. But our blue-coat soldier guard suggested the word and the idea of "union" and I addressed the black and beaming old preacher in this fashion: "Dear Uncle Jim: The Union army are all around us and this is a Union meeting. We must sing Union songs here—something we can all sing. Now, if you will sing, 'If Satan rack me up and down, I'll live and die a Christian.' I will sing that. So will Brother Caesar. Uncle Smart will join the chorus, too. In your own cabin sing your Methodist hymns until you raise the roof, but here Uncle Jim only Union songs." Uncle Jim didn't sulk, or file out of church mad. His

dear old face shone. His great mouth stretched, like the lease of a house from year to year, and back to the altar came the warm response, "Massa Williams, dat's sense." I had no trouble more. I shall look for the saint in the Father's House. I have much love for our M. E. brethren. May we at Petaluma have as good a Conference as theirs!

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson i. **October 5, 1902**

Joshua Encouraged—Joshua 1. 1-11.

The first stage of Israel's history is closed. Moses, the great leader, was dead. His career was like the appearance of a new star. In 1572, astronomers were astonished to see, by means of the telescope, a most brilliant star in the constellation of Cassiopeia. No one could account for the sudden appearance of this stellar stranger. No one could doubt its existence. It shone with a brilliancy that paled the stars of the first magnitude. Not even the imperial Jupiter or the captivating Venus could vie with this new rival, whose luster outshone theirs at their least distance from the earth, casting a decided shadow at night, and being clearly discerned by the unassisted eye at full meridian. For sixteen months the new star remained in its position, gradually diminishing in splendor until it finally disappeared, never to be seen since. The career of Moses may be compared to this. Appearing suddenly in Egypt, becoming the mouth-piece of God, assuming the leadership of Israel, shining with rare splendor during the years of the wandering and disappearing as the period of entrance to Canaan approached. "Moses, the servant of Jehovah, was dead." Nevertheless, it was not a time to be idle. A month in which the Israelites could review the great leaders' life, learn better to appreciate his character and teach the children of the man through whom providential dealings had come to the nation, which separated and signalized it; and then—action! They did not have to canvass the subject of a new leader. Several good men were available—Caleb, the warrior priest, Phinehas, and two young commanders—Jair, the son of Manasseh, and Nobah, belonging to a clan of the tribe of Manasseh. But Moses had already appointed Joshua, the son of Nun, as his successor, and the people had accepted the appointment, since it had been ratified by a public service in which the divine sanction had prominence (Num. xxvii: 18-23). We can well understand the shrinking which Joshua felt in trying to succeed Moses. He must have been keenly sensible of the greatness of Moses, and in view of that, even more alive to the treatment which Moses had often received at the hands of Israel, not ever encouraging to whoever should assume the leadership. But he had the satisfaction of knowing that God had chosen him for the position, and he had only to place implicit confidence in God's wisdom to bring to pass what God desired. That carries a great lesson for us. If God places us in any position, we may be sure it is with positive knowledge of its requirements and our ability to meet them. So Elisha succeeds Elijah, and is as great in his way as Elijah is in his. So Solomon follows David, and proves more adapted to carry out the work in connection with the national establishment of Israel than his father could possibly have been. Joshua had been prepared for this leadership. His nature was of the military order. He first appears as a warrior in the battle against Amalek in Rephidiom, carrying the day, aided by the prayer of Moses (Ex. xvii: 13). Moses changed his name from Oshea, i. e., Salvation, to Je-hoshua, i. e., Jehovah's salvation. He was selected for duties of the highest type, being one of those who waited on the mount, while Moses was conversing with God a little nearer the summit (Ex. xxiv: 13), and he became an aid-de-camp to Moses during his administration of Israel's affairs. Being one of the spies, his knowledge of the land into which he must lead his nation was very valuable, and if he thought they were able to take the country at the time of his first report of its condition, he mus have felt more convinced of it now. During these thirty-eight years, the older generation had passed away, the nation had been organized on a military basis, the desert life had hardened the young warriors, and some successful skirmishes had begotten courage. All this was encouraging to the new leader. From the narrative we may learn:

1. God's commands are addressed to faith.

"Now, therefore, arise; go over this Jordan," was not as simple as it reads to us. In fact it was a severe test for Joshua because it was the spring of the year, when the snows far away on the towering Hermon began to melt, and the added volume of water caused the rapid stream of Jordan to rush down the steep channel like a racer, while the rising river overflowed the banks on either side, converting the width at this particular spot from one hundred feet to twelve hundred, at the same time greatly increasing the depth which ordinarily was between eight and ten feet. How was Joshua to lead a vast host of women and children across such a stream. It was a repetition of the command to Moses forty years before when he stood facing the Red Sea, and saw Pharaoh's army cutting off retreat through the desert. It required faith on Joshua's part, as it had on Moses', to "go forward." And from that time to this the divine command is addressed to faith. It would leave God out altogether were it not so. The first incentive to action is faith in ourselves. We would not undertake much unless we thought our ability was sufficient to make it a success. But in God's work, and we should recognize all our work as such, there is a greater Partner, whose ability, wisdom and assistance is of first importance. To step out with supreme faith in him is to initiate movements for which we have neither wisdom nor ability; to co-operate with him as the chief worker; to glorify him in the result for which he has employed us, counting us worthy to assist him. Scripture and missionary history are full of illustrations on this point, which should stimulate us, as doubtless Joshua's experience on the sandy shore of the Red Sea encouraged him to "obey the severe command in view of swift-flowing Jordan.

2. God's promises exceed our expectations. Joshua supposed that the country west of Jordan was about all that would come under the original promise to Israel. Instead of that it extends from the desert of Arabia Petraea on the south to the Lebanon range of hills in the north, and from the Mediterranean on the west to the Euphrates on the east. During the reigns of David and Solomon this country was actually possessed, so the promise was inclusive. It is this feature that makes God's promises so grand. Like the sunlight, they contain many more elements than can be discerned at any one time, and each fulfillment fills us with new admiration and faith.

3. The elements of success.

(1) Cultivating the presence of God. The promise of v. 5 is based upon past experiences. Joshua had repeatedly witnessed God's presence with Moses, in critical times, at moments of helplessness, on occasions when everything seemed to be adverse. Now as a fact there are few recorded visitations to Joshua and no such manifestations of the divine glory as to Moses, nevertheless Joshua had as much of God's presence as was possible. He accords the leadings and the victories to God's presence. The lesson is obvious and forceful for us. It is not necessary to have external proofs of the divine presence in miracles and appearances. There is such a thing as cultivating the presence of God, and knowing that He continually dwells in the soul. This is a certain element of success, moral if none other, but generally other, also.

(2) Cultivating the spirit of obedience.

The soldier knew what this meant, everything depended upon implicit obedience to commands. The only way to command is through obedience. We should have greater success in our Christianity if this spirit of obedience were more cultivated. Is it not one of the signs of our age that there is great laxness in observing the divine law, although we acknowledge it as good, and acquiesce in sentiments of its necessity?. There is an abundance of "Go-as-you-please" Christianity in these days. That kind never attains much success either for the individual or the Church.

(3) The study of God's word.

As this goes to print, The American Institute of Sacred Literature issues a national summons for a Bible Study Sunday on which from every pulpit in the land, the importance of the study of God's word shall be preached upon. The emphasis is placed just where God placed it in this message to Joshua. If it was not to "Depart out of" his mouth, if he was to "Observe to do according to all that was within them," something more was necessary than a superficial acquaintance with some of the incidents of Israel's history. The modern word for "meditate therein day and night" is "study" a word which needs to be written at the portal of every Sunday-school, and printed at the head of the chapter of the Bible. The ignorance of our youth in regard to this Book of Books is as astonishing as appalling. A teacher in Ontario sent a series of twenty questions on the Bible to a class in English literature, as follows: 1. Name our first parents. 2. Name three of their sons. 3. Who built the ark of the deluge? 4. Name his three sons. 5. Name the three patriarchs from whom the Jews reckoned descent. 6. Who led the Israelites out of Egypt? 7. Who led them into Canaan? 8. Name the first three kings of the Israelites. 9. Into what two kingdoms was the land afterwards divided? 10. Name the capitols. 11. Name the first king of each. 12. Where, and for what noted is Mount Carmel? 13. Name the first four books of the New Testament. 14. Name the next four. 15. Name the parents of John the Baptist. 16. What three apostles were present at the transfiguration? 17. Who introduced Christianity into Europe? 18. Where were the disciples first called Christians? 19. What is the last book of the Bible? 20. Who wrote it? These questions are simple, were put to a class of average intelligence, possessed of good, public school education, coming from all classes of the community, whose parents were for the most part professing Christians, from all denominations. Of the fifty in the class, forty-two returned answers. One answered seventeen questions correctly, one answered twelve, one eleven, two, ten; three, nine; two, eight, five, seven; nine, six; seven, five; six, four; four, three; and one, one. The average was six correct answers to forty-two questions. If this seems incredible, test your own scholars, and see whether better results are obtained. If the future type of Christianity depends upon knowledge of God's word, the next great revival must be a revival of "Study."

Notes and Personals.

The Rev. Dr. Dickinson has resigned from the pastorate of the First Church of Sacramento.

The Rev. William Rader addressed the Presbyterian ministers last Monday on the subject "The Readjustment of the Churches."

Next Monday Prof. C. S. Nash will address the Congregational ministers of San Francisco and vicinity on the subject, "Federation, Up-to-date."

The American Board of Commissioners for Foreign Missions has balanced its books for its fiscal year ending August 31st, and has made public the following financial statement: The expenditures for twelve months to August 31, 1902, were $741,303.35, and the regular receipts for the year were $724,764.47, leaving a balance on hand, September 1, 1902, of $1,461.12. The gains of the year have been from legacies and Woman's Boards. The debt of a year ago, amounting to $102,341.38, has been entirely cancelled through the redemption of pledges given at the Hartford meeting, last October.

The Rev. John L. Thurston, of Whitingville, Mass., the first foreign missionary of the Yale University Mission, will sail from Vancouver for Peking, China on Monday, October 6. The foreign missionary movement which has issued in its appointment is said to have been originated by him and his fellow students in Hartford Theological Seminary, where more instruction is given on missions than in any theological seminary in the world. Within the present month he has been married to Miss Matilda Smyrell Calder, of Hartford, a graduate of Mt. Holyoke College, in 1896. In that year before graduating she signed the Student Volunteer Declaration, impelled, she says, by the need of missionaries as derived from the study of missions. She went to the Marash Station of the Central Turkey Mission as a representative of the Woman's Board of Missions and remained two years. She will now accompany her husband to China.

Dr. John D. Parker, of East Orange, New Jersey, has returned home from his summer vacation, which he spent with Mrs. Parker, in the vicinity of the Great Lakes. While absent he inspected the beet sugar manufactories of Michigan, visited Yerkes Observatory, and saw some of the effigy mounds of the mound builders in Wisconsin. The second edition of his Monograph on the Sabbath will be published this autumn. The author has added a sixth chapter in which linguists say he has shown conclusively that Sabbatarianism is founded on a false tradition. He has found mistranslations in the Septuagint, which the leading Hebrew scholars admit was a mistake. On this false translation Sabbatarians found their hopes. Dr. Parker asks very pertinently "how long can a Sabbatarian stand when he has nothing to stand on?" The sixth chapter shows conclusively that Sabbatarianism is a dangerous heresy. If Sabbatarianism is founded on a false translation, it is only a matter of time when it will not disturb the Christian world any longer.

Christian Endeavor Service.

Topic for October 5th.

A Searching Question.—John 21: 15–25.

By Rev. Ben. F. Sargent.

The night previous had been one of fruitless toil. They had fished all night and taken nothing. "Fisherman's luck" they must have thought as they were about to pull in their nets and pull their boats to the shore. But in the gray of the morning, Jesus appeared on the shore, and following his directions their net was soon full of fish. Just the width of the boat, between failure and success. Success always touches failure provided we turn in the right direction. There is One who stands on the shore of our life's sea. Following his directing eye and voice we shall find our success. Have you been fishing for some soul all night, and are ready to give up? Raise your eyes to him who is watching you in your endeavor. Catch his spirit, follow his directions, and success will be yours. A beautiful touch of the quick sympathies of our risen Christ for toiling, wet (and Peter must have been *very* wet) and hungry men is revealed in the fact that approaching the shore they saw a fire already kindled, and fish already broiled, and bread already cut. While they were fishing Jesus had gotten the breakfast. He saved them one hour of waiting—and that was like our risen Jesus! Yet, he would unite their efforts to his own, and so commanded that they bring of the fish they had just caught. Thus they prepared for Christ that morning as he had prepared for them.

"After they had dined, Jesus saith." How wise Jesus always was and is. It is no use to talk to men who are hungry for the bread of the field about the bread of life. The Salvation Army caught Christ's thought when one of their banners in a street parade read,

Soup, Soap, Salvation.

I am not sure but some of us have been trying to reverse these. "Get the people converted," it has been said, "and then wash them and then feed them," or it is inferred they will then be able to feed themselves. But no man was ever yet converted on an empty stomach. Christ's example is a very safe one to follow. There is a very sweet gospel in the taste of bread. India accepted our bread last year and this year is accepting our Christ.

Lovest Thou Me?

Musical instruments are tuned to accord with one central note. Type-writers are alligned to the letter "n." All linear measures are made to correspond with one measure which is in the hands of the government at Washington, and is a certain fraction of the diameter of the earth. All time is set from the sun. When Christ came from heaven he brought this article called *love*, and applied it to our conduct. It is the central note of harmonious being, the true measure of human conduct. If our hearts and lives can answer to it, we are the happiest beings on earth; for then, "all things shall work together" for our good.

Tests of Loving Jesus.

This matter is so vital that I want to propose some tests of love. I know this is a delicate matter, but these tests are those recognized by good and great men. I believe also that they are each of them not the test of men or of angels, but of Christ himself.

1. We strive to please those we love.

Love delights in surprises. At Christmas and birthdays what sweet surprises love finds! And every day is a birthday for love, and their is a Christmas gladness all the year round, if Christly love be in the Bethlehem of our hearts.

2. It grieves us to displease one we love. If this happens the day is clouded, and the fog will not lift, until we have been to that one—in this case to Jesus—and confessed our fault.

"My mistakes his free grace will cover,
My sins he will wash away,
For I come as he has bidden,
And he will not say me, nay."

Then the sun returns and the cloud lifts from our hearts.

3. We love to talk with those we love, if they are present and to think about them if they are absent.

Conversation in its highest intention is communion. "A little talk with Jesus—how it fills our soul with joy!" But you say Jesus is absent from us? Never for a moment, but with us always. Thought brings him near and makes him present.

4. We love to talk about those we love.

I know there are some apparent exceptions to this law, but they are only for a little while, or for some special purpose. Soon we find some sympathetic heart and say to him, "I wish you knew my friend. He is so good, and so noble, that you would be delighted with him." Jesus wants us to talk about him to our friends and makes that a proof of love.

5. We love the friends of the one we love.

John, in his letters, makes much of this proof, that we are children of God. Read John's symphony on love in I John iv: 7-11.

6. We shall be very jealous of the good name of the one we love, and shall seek to extend it. In this case the name becomes the kingdom, and we shall extend it by obeying his command—by feeding his sheep, his lambs.

A Plea for the Juniors.

With this simple command of Christ's before us I am sure we must make a final test of our love to Christ to be whether we are feeding his lambs or neglecting them. There is a heart-stricken cry going up all over this Coast today that the Endeavor Societies are not working in the Junior Societies, but simply trying to keep their own life going. The worst feature of the charge is, that it is too largely true. No wonder, as a result, that instead of growing larger, the Endeavor Societies themselves are growing smaller, their spiritual power less, and the lambs remain unfed. Come, Endeavorers, if you have an excuse for not keeping this, come and bring it out.

Excuse 1. I have no time. But you have all of Sunday afternoon in which to serve and show your love to your Savior.

Excuse 2. But I would have to give up my own society. Then, in God's name, and for Christ's sake, and for the sake of the lambs, give it up.

Excuse 3. But I have no talent. How do you know? Where is the talent Christ gave you? "Hidden in the earth." I thought so. Dig it up, and rub the dirt off and set it to work and see it multiply.

Excuse 4. But I have no love for that kind of work. I was afraid of that. But oh, the shame of it! Then you have no love to Christ for they are his lambs. Then you are disobeying Christ, for it is his command! Then you are no longer following Christ, who called children to his arms and taught them and blessed them! Repent, repent, and bring forth fruit meet for repentance, for Christ standeth close at hand, waiting to see you feed his lambs. He who discovers the soul of a child discovers a jewel for the Master's crown.

Church News.

Northern California.

San Francisco, Third—The annual meetings of church and society have been held. The reports showed a healthful growth in all departments, with a handsome sum in the treasury. On Sunday the pastor preached on "The Life in Christ," and "Is There a Personal God?"

Crockett.—The Rev. D. Q. Travis has decided not to withdraw his resignation at Crockett. He will conclude his labors with the church October 1st. His pastorate covers a period of three years and a half. During this time his relations with the church have been very harmonious. A parsonage of eight rooms has been built. The Sunday-school has been especially prosperous. While there have been many removals, the membership of the church has increased. The field is a very inviting one for a new pastor.

Southern California.

Avalon.—President Gates of Pomona College was heard with much pleasure by this congregation the morning of September 14th.

Pasadena,— Lake Avenue.—The church has made a splendid showing this summer. Notwithstanding many of our members were away, the attendance at all the services have been phenomenally good. Early in the season our pastor was forced to move from the house he rented. As no suitable house was available a parsonage became a necessity. The enterprising trustees authorized by vote of the church, bought a lot near the church. As building was out of the question, owing to the advanced prices of material and labor, they sought a suitable house that might be moved. They found a $3,000 house which they purchased for $850 and moved on the lot. The entire cost was about $1,800. Of this $1,100 was raised from the members and friends of the church. An indebtedness of $700 will be carried for a few years. The pastor and his family are now comfortably domiciled in the new parsonage. They spent their vacation of one month in Santa Barbara, where Mr. Emerson supplied the pulpit. Rev. F. J. Culver preached for the church in his absence. Four persons were received into the church September 21st, making 57 since November 3, 1901. Thirty-six united on confession and 21 by letter.

Mentone.—A very happy surprise awaited Rev. and Mrs. George Robertson on their return from their summer outing at Catalina Island. As they stepped from the evening train they received a most cordial greeting from a number of the loyal, true-hearted people to whom Pastor Robertson ministers. Greetings over, the parsonage folk were informed that supper awaited them at their home but a short distance from the depot. Explanations were made that, as they might be tired after their journey home, none of their friends would accompany them. Good nights were said and the travelers repaired to the parsonage. There a complete and most delightful surprise awaited them. Upon entering the home they found that the good fairies of the parish had been very busy all through the vacation month, and, as a result, the whole lower floor of the parsonage had undergone an entire change. New paper adorned the walls and ceilings, new mattings and handsome rugs covered the floors, new shades and hangings beautified the windows and even the furniture had passed under the renewing process. Generous hearts and willing hands combined with exquisite taste had made the pastor's home a very attractive place, indeed. In the dining room, the table was spread with a veritable banquet. Nor did the "surprise" end here, for on going to the barn, the pastor found that his carriage had also been given its share of "newness" by the expenditure upon it of over $20. While many good helpers have moved away from this locality, others are coming in, and joining our ranks. Mr. and Mrs. H. F. King, the efficient managers of the new "Mentone Sanitorium" for the treatment of lung difficulties (which has already proved itself so necessary and successful) are giving to the church and its work their most earnest and hearty support. On the whole, affairs in this parish have, of late, assumed such an aspect as to lead both pastor and people to thank God and take courage."

The Southern Association.

The meeting will be at Ventura October 14th-16th. General theme: "Workers Together with God." Rev. George H. Cooley will speak concerning spiritual instruction; family devotion; reverence for holy things; Mr. A. K. Nash on "Storing the Child's Mind with God's Promises"; Mrs. E. B. Allen on "Training of Children," "Obedience," "Love"; Dr. W. F. Day on "Means of Moulding the Christian Thought of the Family"; Rev. J. H. Cooper on "Life and Work of the Churches"; Rev. J. H. Mallows on "The Enrichment of Its Services"; Rev. E. R. Fuller on "Spirituality—What It Is, and How Cultivated"; Mr. W. R. Blackman concerning some of the great hindrances to spiritual growth and methods of overcoming them. Hon. E. F. Hahn will speak on the subject, "The Saloon Eliminated and Prohibitory Law Enforced"; Rev. W. H. Day on "The Enthronement of Christ in Business."

The winning and training of disciples for service will be considered as to the church, the Sunday-school and the young people. As to the church, Rev. F. B. Larkin will present the topic "With the Children; With the Boys; With Men." Rev. H. P. Case will consider the relation of the home and the Sunday-school; Rev. W. N. Burr, the church school as an institution for religious education; and Mr. B. B. Williams, the general association's opportunity in Sunday-school work. As to the young people the consideration will be as to their work, methods, efficiency, future expectations, etc.

"The Evangelization of the World" will be considered as to the home and foreign fields. Superintendent Maile will speak concerning the work in the rural districts and the city; Rev. A. B. Case concerning the work among the Spanish, and Deacon N. W. Blanchard on "How Shall We Strengthen Our Home Missions?" Rev. Henry Kingman will set forth the reassuring things in the Chinese situation and Mrs. Annie F. Williams will tell of the trials and hopefulness in the foreign fields.

The closing evening President Gates of Pomona College will give an address on "Enlargement of Life." The annual sermon will be by Rev. Henry Staats.

Bay Association.

The fall meeting of the Bay Association, held on Tuesday, September 16th, was an inspiriting one. It was a pleasure to meet with the progressive Park church of Berkeley and the Association gave hearty expression to its appreciation of the evidences of a new purpose and a more vigorous life in this company of

Congregationalists who worship and work in the southern portion of our University town. The hospitality of the church was most cordial. The program was a timely and practical one. Every assignment of paper or address met with conscientious response. The discussions were unusually earnest and thorough. The fellowship was marked by its virility and heartiness. The program having already been printed in the columns of The Pacific, it is unnecessary to repeat its details. Special interest was aroused by Rev. H. E. Jewett's paper on the topic, "Has the Time Come for a Radical Change in the Mid-Week Service? If So, What Change?" Not alone the excellent paper, but the timeliness of the topic and the fact that it made special appeal to every pastor and nearly every layman present, emphasized this interest. Many queries, some practical suggestions, the fruit of varied experiences in the conduct of the social meeting, and withal an evident desire to make this service just what it should be in the activities of the church, made this one of the most spirited and helpful discussions in the recent records of the Association. Listening to it, the impression which the scribe carried away with him was that no *radical* change is called for in the conduct of this meeting of the people for fellowship in Bible study and prayer—a feature of church activity so abundantly honored since the early days that preceded and made possible the great Pentecost.

Rev. Geo. Morris spoke trenchant words on the old, but often forgotten, fact of parental responsibility in a paper on this theme. Mr. John Scudder presented the obligations of the church to the community in a paper that showed unusual care in preparation. And of the excellence of Rev. J. A. Cruzan's paper on the debt of the community to the church, the readers of The Pacific can form personal judgment, as its publication was requested.

Dr. McLean presented the resolutions of the National Council's Committee of Fifteen, and the Association signified the recognition of their weight and their claims upon us by responsive resolutions, which were practically a pledge to make them as operative among our pastors and churches as advice and appeal can make them. In this action special emphasis was laid upon the first line of the committee's resolutions.

The attendance at this meeting was good, nearly every church being represented.

Mr. Chas. H. Chase, a member of the First church of Berkeley, was chosen Moderator for the year, in place of Rev. W. H. Cooke, compelled to resign because of his departure for a new field in Washington.

F. N. Greeley, Scribe.

Oregon Letter.

BY GEORGE H. HIMES.

Wednesday last was opening day of the fall term of Pacific University and Tualatin Academy. Rev. Daniel Staver conducted the preliminary exercises, followed by a few introductory remarks by Dean W. N. Ferrin. Hon. Napoleon Davis, an alumnus of 1883, now a Trustee, made the principal address. The enrollment at the present time is twenty per cent greater than at the same period last year. Among the instructors are a number who meet the students here for the first time, as follows: Prof. Geo. E. Coghill, Biology. For this he has made special preparation, not only in this country, but in Germany as well. He was graduated at Brown University, Providence, Rhode Island. Miss Jessie Lancefield of the 1900 class is in the Academy, and Miss M. H. Chase, a graduate of the Oberlin Conservatory of Music, is the piano teacher. A new course—stenography and type-writing—has been added, under the direction of H. H. Aruston, a successful teacher, late of Tacoma, Wash. Prof. Henry Smith late of Beloit, will instruct in public speaking. He has had a highly successful experience elsewhere.

A whirlwind of fire has visited many parts of Western Oregon and Washington during the past ten days, and left destruction and death in its wake. While it is certain that greater areas of land were burned over in the forest fires of many years ago, never before was there such destruction of property. Hundreds, perhaps thousands, have lost their homes, and all they had surrounding them, and are practically penniless. The appeal for succor comes from many directions and relief is being afforded as rapidly as possible. The principal churches in this city began a week ago to arrange plans for relief, and the business men of the city and numerous organizations are taking up the good work in a systematic way. All the world is akin when it comes to a condition like that which now confronts us. All geographical boundaries melt before the necessity for relief. The principal churches of this city took up collections for the aid of sufferers today, and the city is being systematically districted, and the work of collecting money and anything else that people may feel disposed to give is being vigorously pushed. Already thousands of dollars have been secured, and distress is being relieved rapidly. For two months there has been no rain and fires result from sheer carelessness on the part of campers, hunters, and frequently of the homesteader, who starts a fire to burn his "slashing," and makes no attempt to control it after the work he desires is accomplished. The destruction of property will run into the millions of dollars, to say nothing of the destruction of lumber timber, which is rapidly increasing in value.

As to the loss of life, that cannot be told yet; but it is reasonably safe to state that sixty persons have been burned in Clark and Cowlitz counties, Wash. No loss of life is reported in Oregon so far. Last Thursday evening the fires were abated somewhat, because a heavy downpour of rain came for several hours, so that it is believed that the worst is over.

Portland, Sept. 21, 1902.

Washington Associational Program.

The fourteenth annual meeting of the General Association of Washington will be held in Pilgrim church, Spokane, October 28th-30th. The General topic will be "The Church We Love."

Tuesday evening the sermon will be given by Rev. E. L. Smith of Seattle. The narrative by the registrar will come at the Wednesday morning session, as will also the reports of the home missionary superintendent and the Sunday-school and Publishing Society superintendent. That forenoon there will be "The Story of Our Church"—an historical review.

On Wednesday afternoon and evening there will be papers and discussions on "The Genius of Our Church," "Our Church and the Church at Large," "Our Church in Our Nation's History," and "Our Church and Education."

Thursday, "Our Church and the Children," "Our Church and Young People," and "Our Church's Call as to Work at Home and Abroad" will be considered. Other topics are "Loyalty to Our Church," "Our Church and Reforms," and "Its Privileges and Responsibilities."

Southern California News.

The church at Buena Park has enjoyed the ministrations of Rev. Oliver L. Corbin for more than a year, and when the question of his continuance was up some time ago the prevailing sentiment was in favor of establishing permanent relations between pastor and people. Accordingly, the decision was mutually reached to enter into an indeterminate engagement, and ratify the same by services of pastoral recognition.

The same were held on Thursday, September 18th, by a council consisting of the representatives of the following churches: Norwalk, Rev. D. D. Hill, pastor; Santa Ana, Rev. John Henry Cooper, pastor; Villa Park, Rev. Francis Lawson, who was detained by illness; Whittier, Rev. S. G. Arnett, pastor; Los Alamitos, the companion church with Buena Park.

Delegates from each invited church were present. Rev. Mr. Cooper, as the pastor oldest in service, called the meeting to order, and was made Moderator. John Tanner, Esq., served as Scribe.

Mr. Corbin presented a paper in which his views of the gospel kingdom were set forth in choice language and expression. Questioning followed on matters of personal history and Christian experience.

After a full review in the Council by itself it was unanimously voted to approve of the fitness of the candidate.

A full house attended the evening services, at which Scripture reading and prayer were conducted by the Moderator. Supt. Maile preached the sermon which outlines some responsibilities of the minister as a watchman for God.

Rev. Mr. Hill, himself a most experienced preacher and pastor, addressed the candidate with very pertinent observations. Rev. Mr. Cooper gave the charge to the the people and Rev. Mr. Arnett gave the right hand of fellowship and the prayer of consecration. A solo and and singing by the audience were inspiring features of the occasion. Such a ratification of engagement between pastor and church, when both are so cordially united, cannot fail to effectively emphasize the unity existing and to strengthen the same.

Pastor Corbin is also doing an important work for the Los Alamitos church seven miles distant, giving them a Sunday afternoon service, a prayer-meeting and pastoral care. The Buena Park church has recently stepped out into self-support and rejoices in the resultant financial prosperity. They pay as their share of the support $600 and use of parsonage. The money is more easily raised than when the Home Missionary Society assisted, an experience which is commended to churches who are "almost persuaded" to assume financial independency.

The distinguished Moderator of the National Council eloquently advocates a larger fellowship among the churches. Such a "recognition" service is an effective method of realizing the suggestion.

Rev. James E. Duff, late of North Dakota, succeeds Rev. J. L. Pearson as pastor of the Alpine and Dehesa churches. The latter is temporarily supplying the Second church of San Diego.

Rev. C. W. Merrill of Lynn accepts a call of the Santa Barbara church, and commences work on November 1st. He will be very cordially welcomed to the fellowship of the ministers and churches.

Rev. C. N. Queen, pastor of the Ventura church, which is to entertain the General Association, October 14-16th, has issued in very attractive form a strong program of exercises and addresses.

A proposition is presented to the ministers and churches proposing that the traveling expenses of representatives elected to attend the Association shall be equalized, thereby easing the burden of those who traverse the longer distances. It is hoped that the plan will apply to the coming meeting and that the more distant and financially weaker fields will thus be encouraged to send their pastor and delegates.

American Board Program.

The ninety-third annual meeting of the American Board of Commissioners for Foreign Missions will be held at Oberlin, Ohio, October 14th-17th. The provisional program is, in part, as follows. Address of welcome by Professor Henry Churchill King, D.D., Oberlin, Ohio. Response by President Samuel B. Capen, LL.D., Boston, Mass. Report of the Prudential Committee, Home Department, Charles H. Daniels, D.D., Secretary, Boston, Mass. Address by Rev. William H. Davis, D.D., a member of the Prudential Committee, Newton, Mass. The Annual Sermon, by Rev. Newell Dwight Hillis, D.D., Brooklyn, New York. Survey of the Missions of the Board, by Rev. Judson Smith, D.D., Boston, Mass.

Addresses by missionaries from several fields. The following are among those expected to be present: Rev. Chauncey Goodrich, D.D., North China; Rev. William P. Elwood, Madura, India; President Americus Fuller, D.D., Aintab, Turkey; Mr. George B. Cowles, Zulu Mission, Africa; Rev. Frank W. Read, West Africa; Rev. John P. Jones, D.D., Madura, India.

Report of the Advisory Committee of the Forward Movement. Paper from the Prudential Committee, by Rev. James L. Barton, D.D., Secretary, Boston. Addresses from missionaries and others. Addresses: "India and Deputation Work," Rev. James L. Barton, D.D.; "A Layman's View of Missions," William F. Whittemore, Esq., Boston, Mass; "Why Maintain Missions in India?" Rev. J. F. Loba, D.D., Evanston, Ill.; "Fields Already Won in India," Rev. James E. Tracy, D.D., Madura Mission, India.

Reports from Committees on the Missions. Addresses by President Alfred T. Perry D.D., Marietta, Ohio; Dean Frank K. Sanders, D.D., New Haven, Conn. Addresses by missionaries. The further list of those expected: Rev. Henry D. Porter, M.D., North China. President Charles C. Tracy, D.D., Marsovan, Trukey; Rev. Robert Thompson, European Turkey; Mrs. E. R. Hubbard, Sivas, Turkey; Rev. C. N. Ransom, Zulu Mission. Reports from Committees on Home Department and the Treasury, with address by Rev. Willard B. Thorp, Chicago, Ill. The Annual Business Meeting and Election of Officers. The Children's Meeting, with addresses by missionaries. The laying of the corner-stone of the Martyr's Memorial. Address by Rev. Judson Smith, D.D., a graduate of Oberlin Seminary. Thursday evening, addresses by Mr. John R. Mott, President of the Student Volunteer Movement, New York. Samuel B. Capen, LL.D., President of the American Board. Miss Ellen M. Stone will be present and speak at this meeting. Addresses by missionaries about to return to their missions. It is hoped some new missionaries may be introduced. The closing address by Rev. Henry N. Tenney, D.D. Response by the President.

One of the most interesting features of the meeting will be the laying of the corner-stone of the Martyr's Memorial. In honor of the missionaries of the Board who suffered martyrdom in China there will be erected

in Oberlin a Memorial Arch. To the fund for the erection of this Arch more than four hundred have contributed. Oberlin was selected as the place for this Memorial because a majority of the martyred missionaries came from Oberiin.

The Memorial will be located on the Oberlin College campus, near the west end of Tappan Walk, directly in front of the main entrance to Peter's Hall. The Arch will span Tappan Walk, and through it each day will pass the larger part of the student body of Oberlin College. Upon the arch there will be placed suitable tablets in bronze, perpetuating the names of the martyred missionaries.

The extreme length of the Memorial is to be one hundred feet. It will be constructed of buff Indiana limestone. Mr. J. L. Silsbee of Chicago designed the Memorial and is in charge of the erection.

Oberlin is said to be a peculiarly fitting place for the meetings of the American Board. It has sent nearly one thousand missionaries East and West. Its two Congregational churches last year gave $5,754 for Christian beneficence and have given $34,327 for that purpose within the last five years. Oberlin is a center for missionaries on furlough. At one time recently no less than twenty-five missionary families were thus represented, gathered from seven countries, and from no less than fourteen out of the twenty missions of the American Board. For the comfort of these, two buildings are in use, Judson cottage, and Tank Home, costing with the grounds nearly $30,000, the latter a most comely structure and admirably adapted to its uses. The College is also possessor of Lord Cottage, where preference is given to children of home missionaries.

The American Board today has twenty missions, about 550 missionaries, and 3,500 native helpers; 500 churches; and hospitals and dispensaries, theological seminaries, colleges, high and common schools, with more than 60,000 pupils.

The officers of the American Board have announced the receipt of $57,933.00 through the State Department at Washington; the same being twenty-five per cent. of the award made to the Board by the Commission now in session in China for losses on mission property in the Boxer outrage of 1900. This money is said to come very opportunely to reimburse the treasury for sums already expended in rebuilding in North China and also to meet other urgent calls of the same sort. The total award very nearly equals the amount of the claims presented by the Board two years since, the changes and reductions being merely nominal. The award for the personal losses of missionaries has not yet been made, but will soon be forwarded from Peking to Washington. The promptness of this payment is said to be in happy contrast to the long delay experienced in securing the payment of claims against the Turkish Government.

Died.

Mrs. Sarah Ann Pearse, mother of Rev. F. F. Pearse of San Lorenzo church, died at the home of her son on Sunday evening, September 14th aged 79 years 4 months and 18 days. Rev. F. B. Perkins of Oakland officiated at the funeral.

Annual Meeting.

The annual meeting of the stockholders of the Publishing Company of The Pacific will be held at the Congregational Headquarters, San Francisco, on Thursday, September 25th, at 1 p. m.

W. W. Ferrier, Secretary.

"A Crisis in Methodism."

Dr. L. W. Munhall sends us his pamphlet, written under the above caption. Its sad refrain is that "now" is not as good as "then." The "vested choirs" are not as good as the divested ones which used to listen to our fathers sing. The ritual has become unspiritual. The hearty "amens" which used to punctuate every paragraph of prayer and testimony are seldom heard. The class-meetings, it is alleged, are found in but few churches; family altars are no longer common. "Methodism has lost the fire, the power, the fervor" of former days. Dr. Munhall thinks that all this calamity has befallen the church because dishonor is put upon God's Holy Word by many of our educational institutions, by some editors of church periodicals and by not a few preachers. The educational institutions are the chief offenders.

To be consistent these calamity prophets should find out and tell the world how it is that these educational institutions have greater endowments than they had in the good old days when ejaculatory responses compensated for so many short-comings. Why not some evangelist who has been through the curriculum of a first-class college tell us how it is that we have more students than at any time in the history of the church? Why not in this catalogue of calamities summarize the work of the Epworth Leagues, their missionary circles, their conventions, their cottage prayer-meetings, the "mercy and help" work, the elevated social life they promote? Why not take into the account the gifts to "Church Extension," to "Missions," the great Student Volunteer Movement, the tremendous answer to prayer in breaking up the world's systems of idolatry as old and deep-rooted as humanity? How any man with an outlook upon the world can be a calamity-howler is more than we can understand.

We are not adding as many to the membership as we did some years ago. But growth in spirituality, in scholarship, in intelligent zeal, has not been arrested.

If Dr. Munhall wants to find all the weak places in Methodism, we can tell him of one that we once heard of. It is said to be found in a lot of weak, ignorant evangelism—superficial empty-headed, irresponsible evangelists socalled, thrashing through the churches, cuffing the ears of some good, but sensitive people, driving the weak into senseless exhibitions of hysteria, keeping alive a spirit that refuses to co-operate in revival work, headed by any one except an evangelist. They develop fads, create divisions, promote discontent, trade and dicker with the members, selling stocks in airships and lunar schemes galore. It is our firm conviction that the church has suffered as much from weak, watery, sentimental evangelists, as it has from any other one cause. We do not speak of all evangelists. There are many high-souled, spirit-filled men, whose coming is an inspiration to the church, but we speak of those sensational posers, those men of little mechanical devices, whose methods, whose tricks are an offence to intelligence. Their language is abusive; they glory in destruction; they put the torch of fanaticism to the structure which has required years of patient pastoral work to build. They must be engineer, conductor and brakeman, or they will not work, and usually they ditch the whole train and take to the woods.

If Dr. Munhall will open a training school for irresponsible evangelists and teach them to conserve the interests of the church from which they draw their support, the "California Christian Advocate" will give him a free advertisement.—Cal. Chris. Advcate.

Kindness Returns.

Every kindness takes the track
That brings it to its owner back;
  Oh, blessed truth, we say!
It may not come in kind, of course,
It may not spring from just the source,
That we might think would give it force,
  And it may meet delay.

It may come knocking at your door,
When you are feeble, old and poor,
  And on your wants attend;
Its face you may not recognize,
It may be hidden by disguise,
Or dimness you may have of eyes,
  But it your lot will mend.

Then cast abroad a tiny seed,
In soil that you may know has need,
  And it will surely grow.
It sure will bless the needy soil,
It sure will well return your toil,
And like the widow's cruse of oil,
  Rich increase will it know.

Your deed of kindness is a spring,
That will refreshing water bring,
  When you are parched with thirst.
To whom you did it, it will bless,
But you much more, we must confess
As springs do widen by egress,
  And bid a fountain burst.

And if to some poor drooping heart
A word of comfort you impart,
  Know that in heaven 'tis heard.
And when your own poor heart is sore,
With hidden sorrow running o'er,
This kindness may walk through the door,
  Rich solace to afford.

While other seeds may droop and die,
And in the ground forgot may lie,
  The kindness seed will grow.
No heat so parching as to kill,
No cold so piercing as to chill,
Grow it must, and grow it will,
  Then kindness sow, friend, sow.

—Miss Anna D. Walker, N. Y. Observer.

Matrimonial Memoranda.

The author of the following maxims should have given his name:

Never taunt with a past mistake.

Never allow a request to be repeated.

Let self-abnegation be the habit of both.

"I forgot" is never an acceptable excuse.

If you must criticize, let it be done lovingly.

Make a marriage a matter of moral judgment.

Never talk at one another, either alone or in company.

Give your warmest sympathies for each other's trials.

If one is angry, let the other part the lips only for a kiss.

Neglect the whole world beside rather than one another.

Never speak loud to one another unless the house is on fire.

Let us each strive to yield oftenest to the wishes of the other.

The new felicity is in the mutual cultivation of usefulness.

Always leave home with loving words, for they may be the last.

Never find fault unless it is perfectly certain a fault has been committed.

Let all your mutual accommodation be spontaneous, whole-souled, and free as air.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences.

Consult one another in all that comes within the experience, observation, or sphere of the other.

They who marry for traits of mind and heart will seldom fail of perennial springs of domestic enjoyment.

Never reflect on a past action which was done with a good motive and with the best judgment at the time. They are the safest who marry from the standpoint of sentiment rather than of feeling, passion, or mere love.

The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.—Michigan Christian Advocate.

The Letter Found in a Bottle.

The following is a letter that was written by a loving wife to her husband. He was in the habit of drinking without his wife's knowledge of it. One day, while the wife was engaged in household duties, she found a number of bottles hidden away—some empty and some containing the "accursed stuff." What should she do? Destroy it? Reprove him? Try to persuade him to give it up? At last she decided to write him a letter and put it in one of the bottles and leave them just as she had found them, and say nothing to him about the matter. This is the letter:

"Dear Papa: I would not have thought you would have so hurt my feelings. How could you spend so much money for drink when you know we scarcely have the necessaries of life? When we economize in every possible way, how can you have the heart to be so sinfully wasteful? Besides this, it is ruining you. With God's help, I pray that you may resist this evil. Be persuaded to give up this dangerous habit before it is too late.

"Your loving, faithful *Wife.*"

The husband soon found her letter, and it happened to be at quite an opportune time. After having read and considered it he disposed of the bottles and solemnly swore never to drink any more.

So you see the result of her letter and prayers. May it do more good for the Master! God speed the time when this curse will be blotted from our fair land.—Baptist and Reflector.

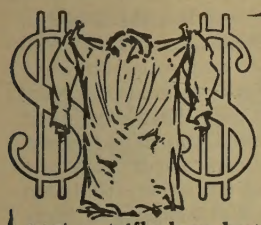
Beauty of a Life of Service.

No, indeed, there is no wonder that God loved the world. There is no wonder that Christ, the son of God, at any sacrifice, undertook to save the world. The wonder would have been if God, sitting in his heaven—the wonder would have been if Jesus, ready to come here to the earth, and seeing how it was possible to save man from sin by suffering, had not suffered. Do you wonder at the mother when she gives her life without hesitation or a cry, for her child, counting it her privilege?

Read your own nature deeper and you will understand your Christ. It is no wonder that he should have died upon the cross; the wonder would have been if, with the inestimable privilege of saving man, he had shrunk from that cross and turned away. It sets before us that it is not the glories of suffering, it is not the necessity of suffering, it is simply the beauty of obedience, and the fulfillment of a man's life in doing his duty and rendering the service which it is possible for him to render to his fellow-man.

There is one word of Jesus which always comes back to me as about the noblest thing that human lips have ever said upon our earth. When he was sitting with his disciples at the last supper, how he lifted up his voice and prayed, and in the midst of his prayer there came these wondrous words: "For their sakes I sanctify myself, that they also might be sanctified." The whole of a human life is there. Shall a man cultivate himself? No, not primarily. Shall a man serve the world; strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, and instantly he is thrown back upon his own life. "For their sakes I sanctify myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. That is the law of my existence. And the man which makes that the law of his existence neither neglects himself nor his fellow-men; neither becomes the self-absorbed student and cultivator of his own life, upon the one hand, nor does he become, abandoning himself, simply the wasting benefactor of his brethren, upon the other.

You *can* help your fellow-men; you *must* help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workman build upon the building which, by and by, is to soar into the skies, to toss its pinnacle up to the heaven; and I see him looking up and wondering where those pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built; and all the time he is cramming a rotten stone into the building just where he has set to work. Let him forget the pinnacles, if he will, or hold only the floating image of them in his imagination for his inspiration; but the thing he must do is to put a brave, strong soul, an honest and substantial life, into the building just where he is now at work. Let yourselves free into your religion and be unselfish. Claim your freedom in service.—Phillips Brooks.



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How Christ is Precious.

Dr. Stalker tells of a minister who was once visiting in a home where there were several children, and with whom he was talking about the Lord Jesus Christ. He repeated to them the verse from the Bible which says, "To you, therefore, which believe, he is precious." Then he asked them what the word "precious" meant. None of the children were able to answer, until it came to the turn of the youngest, who said, very sweetly, "Mother is precious; we can not do without her," and then hid his face in his mother's lap.

This is how Jesus is precious. We cannot do without him. We need him as our Savior, for he is the only one who can save us from sin and death.—Apples of Gold.

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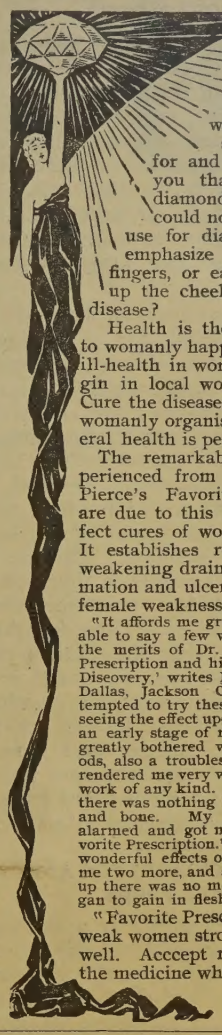
I want to hear some of the Bible passages read in heaven after we have gathered up our dead children—I want to hear these passages read, and want to point them out, the passages that comforted us on the day of interment. When we meet our friends in heaven we will want to talk over the trials of his life, and say, "Those were the promises that cheered us." I want to hear David with his own voice read, "The Lord is my Shepherd." I want in heaven to hear Paul read, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." I want to hear the archangel play Paul's Grand March of the Resurrection with the same trumpet with which he woke the dead. Oh, blessed Book! Good enough for earth, good enough for heaven. When I have no griefs to be solaced, when I have no sins to be pardoned, when I have no hope of heaven to be enkindled—that will be the day, and that the hour and that the minute, I will give up the Bible. Book of life, Book of comfort, Book of God, Book bespattered with the blood of the martyrs who died in its defense. Book sprinkled with the tears of a Christian ministry who were comforted by its promises. Dear old Book!

Some astronomers conjecture that Alcyone is the center around which the whole star system revolves. Whether that be true or not, it is undeniably certain that the Star of Bethlehem is the center of this world's spiritual astronomy. If that star had never risen on a dark and sin-cursed world, how differently its history would read! With Christ came the gospel of human brotherhood, the elevation of woman, the highest civilization, and the purest philanthropy; with Christ came the atonement for sin and victory over the grave. Herod has many followers. The curse and crime of infidelity is that it aims to extinguish the Star of Bethlehem. A band of wreckers who should extinguish the great lantern on Fire Island, and then hoist a false light elsewhere to decoy New York bound vessels to destruction, would be merciful in comparison with the skeptics who are trying to destroy man's faith in his only Savior.—T. L. Cuyler.

I never saw a failure yet that wasn't worth more than it cost—if the fellow that failed made use of it.—The Great White Way.



Ask a healthy woman what she would sell her health for and she would tell you that the choicest diamonds in the world could not buy it. What use for diamond rings to emphasize the shrunken fingers, or earrings to light up the cheeks hollowed by disease?

Health is the first requisite to womanly happiness. General ill-health in women has its origin in local womanly diseases. Cure the diseases of the delicate womanly organism and the general health is perfectly restored.

The remarkable benefits experienced from the use of Dr. Pierce's Favorite Prescription are due to this medicine's perfect cures of womanly diseases. It establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.

"It affords me great pleasure to be able to say a few words in regard to the merits of Dr. Pierce's Favorite Prescription and his 'Golden Medical Discovery,' writes Mrs. Flora Arn, of Dallas, Jackson Co., Mo. "I was tempted to try these medicines after seeing the effect upon my mother. At an early stage of married life I was greatly bothered with painful periods, also a troublesome drain which rendered me very weak and unfit for work of any kind. I became so thin there was nothing left of me but skin and bone. My husband became alarmed and got me a bottle of 'Favorite Prescription.' After he saw the wonderful effects of that one he got me two more, and after I used those up there was no more pain, and I began to gain in flesh very rapidly."

"Favorite Prescription" makes weak women strong, sick women well. Acccept no substiute for the medicine which works wonders for weak women.

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A GREAT ARMY.

According to official statistics, as gathered by Commissioner Carroll D. Wright, of the Bureau of Labor, there are 140 cities in the country having a population of 30,000 and upward. In these cities there were, in 1898, 294,820 people arrested for drunkenness, almost ten times as many men as now comprise our army in the Philippines.

If this great army of drunkards were marshalled for a parade, marching twenty abreast, it would require four and one-half days, marching ten hours a day, for them to pass a given point. And these 295,000 drunks do not include the arrests for "disorderly conduct," "assault," and a dozen other offenses which grow out of the legalized rum business. The total arrests for all causes in these cities was 915,167. Counting the moderate estimate of three-fourths of these as being the victims of the lawful saloons, it would require more than a week's marching, twenty abreast, for the great procession to stagger past a reviewing stand—and the rum product of only 140 cities heard from. —National Temperance Almanac.

TWENTY CIGARETTES AND FORTY FROGS.

That the cigarette is a deadly poison is susceptible of the most positive scientific proof. A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The other half was administered to another frog with like effect. Both frogs were full-grown and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill him? It does kill him. If not immediately, he will die sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as the natural results of chronic nicotine poisoning.—Dr. J. H. Kellogg, Battle Creek, Mich.

HEROISM OF LIVING.

It is easy to die. But to live and live rightly, loyal to truth and courageously steadfast to duty, with an honest, constant effort to see truth and duty clearly and intelligently—that is another and a harder task. To die requires no effort. To escape death is impossible. But what a fine, brave thing it is to live for the truth's sake, in face of the maledictions of the ignorant and the slanders of the malevolent. There is a heroism in such living which the base mind can not know.—Nashville American.

EFFICACY OF PRAYER.

No one can read the New Testament honestly without seeing what the methods of the early apostles were. They believed in prayer-meetings; they preached a simple, but very rousing gospel of repentance of sin and faith in Jesus Christ; they had a baptism of the Holy Spirit; they strove to save souls, and to bless their fellowmen by deeds of practical beneficence. In fighting sin and error and human misery, their greatest leader exhorted them to "put on the whole armor of God." The weapons of that panoply were "truth" and "righteousness," and a "shield of faith" and "the sword of the Spirit, which is the Word of God"; and these were to be backed up by prayer and supplication in the Spirit. Eighteen centuries have rolled away, but the Holy Spirit has not changed, the Bible has not changed, human nature has not changed; and yet we are told that the methods and weapons of these successful early Christians have worn out, and this age of advancement demands something new.—Dr. Theodore L. Cuyler.

A real love of nature is one of the most valuable possessions which you can have, since it will continue to afford you happiness as long as you live. But in order to have this love you must get it while you are young—while you still have leisure to give it first place in your thoughts. Nature must be your first sweetheart, or she will not be your sweetheart at all.—Woman's Home Companion.

Hard thinking opens naturally to strong doing. Life finds its noblest spring of excellence in the hidden impulse to do our best.—Selected.

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